GREAT IS ZION CITY, AND VOLIVA IS ITS PROPHET

RAVELERS who had occasion to make the ninety-mile journey between Chicago and Milwaukee on the Chicago & Northwestern Railroad in the summer of 1901 were surprised to see that a large signboard had been erected about half way between the two cities. It bore the legend

"Zion City, 6,500 acres," and below the lettering was a bird's-eye view of the proposed town site. The picture showed the wonderful marble temple which was to be, the great parks and the boulevards with Biblical names radiating from them-in fact, the gigantic signboard was a masterpiece of an anchitect's imagination and the sign painter's craft.

That signboard, however, marked the birthplace of Zion City and the first step in fulfilling the dreams of John Alexander Dowie, elf-styled Elijah III, for a great religious colony. Dowie did not live to see the completion of the city. The original signboard has long since disappeared, as have many other signboards marking various epochs in the history of the city-signboards constructed by the Zionites, signboards constructed by the "independents" or "non-believers"-but, through it all Zion City itself has prospered.

Dowie's Tax Bills Started Zion

Dowie came to America from Australia "broke" and in ten years he had achieved wonders. He came to Chicago in the early '90s, and in less than ten years, after being laughed at, scorned, fought and ridiculer, he found himself enormously wealthy and paying a heavy tax to the city and state. He appealed for relief from those taxes on the ground of his religion, and when this was refused he decided to found a city for himself, where, if any taxes had to be paid, they would be paid to him. Thus was Zion City concgived.

He called upon his followers, who numbered many thousands, for aid, and soon the money began pouring in. Real estate men were sent out, options on land were taken and in 1901 Zion City became a reality. At first it consisted of only the signboard by the railroad tracks. Then tents, huts and houses sprang up, and the end of the first year saw several factories in operation and more than 3,000 persons living in the city.

During the early growth of the city the outside world looked on, laughed and waited for Dowie's bubble to burst, but the little city struggled on. Many things happened to threaten its future, none more serious than its founder and overseer's attempt to reform New York, but despite everything it prospered and continued to grow.

Dowie's campaign against the wicked, nefarious City of New York, where liquor, gambling, smoking and general "cussedness" flourished, will long be remembered. With 3,000 of his followers he descended upon the metropolis prepared to drive out the devil or die in the attempt. The campaign, which, inciwhen bankruptcy proceedings were started the city found itself unable to pay its bills.

A receiver was appointed and took charge. Affairs were straightened out. The bills were paid and the city found itself on its feet again, but with another overseer in charge. Dowic had become ill and had sent for Wilbur Glenn Voliva, a young Indiana minister, who had made a success in other fields. He made him deputy overseer, with full power, and went away to Mexico to recuperate. Voliva investigated and found things considerably run down. He had the strength and courage to talk out loud where others had only whispered, and Dowie, rushing hurriedly back from Mexico, found his power gone. He tried hard to regain it, but two years later he died and Voliva was in complete control.

Zion Is a Model City-for Zionites

Then followed years of strife. There were numerous onslaughts from "independents," "non-believers," "religious fools and idiots," 'stinkpots" and "infidels," the stories of all of which are written in a photographic history of the city's signboards, until to-day Zion City is a model city-for Zionites.

That little exception, "for Zionites," however, has been the cause of much discord and dissension. There have been lawsuits and judgments, legislative quizzes and investigations, fines and penalties, for Zion City now tumbers among its inhabitants thousands of persons who are "independents," "non-believers," etc., according to the true Zionites, and imes these have hotly rebelled against the rules laid down by the city fathers.

Zion City's creed is that Zion City is a city for Zionists. Others are welcome if they behave themselves, if they live up to the Ten Commandments and a few others inaugurated by Dowie and Voliva, and if they don't like it they can get out. And thus we find a city of many thousand inhabitants where smoking. swearing, gambling and drinking are against the law, punishable by fines; where peek-a-boo waists, low-cut dresses and short sleeves and skirts are taboo and doctors and drug stores are forbidden.

The first thought which strikes the visitor

By H. W. BETTINGHAUS

Drawing by ALBERT LEVERING



The universe as authorized by the Rev. Wilbur Glenn Voliva, astronomical as well as spiritual guide of Zion City XX ...

WILBUR GLENN VOLIVA, successor to John Alexander Dowie, the other day brushed aside all the findings of science with regard to the formation of the earth. 4ccording to Mr. Voliva, the sky is a vast dome of solid eraterial, from which the sun, moon and stars are hung like chandeliers over a flat world. The edge of the dome, he explains, rests on a wall of ice which surrounds the flat earth to keep foothardy mariners from tumbling off. Also, Mr. V olive announced that the sun is a small body



about forty miles in diameter and about 3,000 miles from the earth. Existence of a flat world has been taught in the Zion schools for a considerable time. Mr. Voliva merely cleared up these further details to set at rest any inquiries among unduly curious pupils or their parents. Queer place. Zion City-one of the queerest places on this flat earth. Its story, and incidentally the story of Mr. Voliva, who makes these scientific pronouncements every once in a while, serves as a reminder that it takes all sorts of people to make even a flat, ice-bon al. solid-domed, chandelier-lighted world.

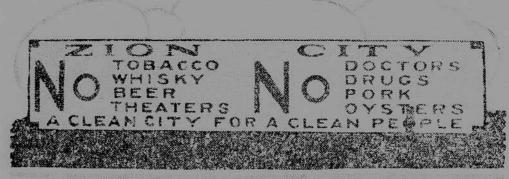
find for amusement?" Walking out of the huge depot which has been constructed there by the Chicago & Northwestern Railroad, be sees a gigantic signboard, even larger than the old original board which marked the birth of the city. On this board, in letters many inches high, one reads: "Zion City. No Tobacco, Whisky, Beer, Theaters, No Doctors, Drugs, Pork, Oysters. A clean city for a Clean People.

Rather disheartened at the dreary outlook, especially if his business requires a stay of several days in the city, the visitor walks slowly up Shiloh Boulevard toward the heart of the city. As he moves on he is struck by the fact that he sees no one smoking, and he misses the idlers one ordinarily ces in the average American city. There is an air of business everywhere. No one seems to be looking into the shop windows. Every

to Zion City to-day is, "What can the Zionites one who is walking or riding seems to have ites, and he notices that there are numerous ing the legend is the Biblical definite destination in mind.

The visitor makes inquiries, and another signboard is pointed out to him by the Zion-

signs of this nature put up in conspicuous places about the city. One reads: "It any man will not work, neither let him eat," and follow-



One of Zion City's genial welcome signs. It is planted near the depot, so a stranger can leave the town if he doesn't like the prospect

Thessalonians, iii, 10.1

And the order is enforced. There are noleafers folling around on the benches in the parks. There are no street corner idlers to clutter up the sidewalks. During the working bours of the day the city seems almost deserted. And as there are no pool halls or saloons or theaters to attract leafers and idlers, and as beggars are not tolerated and alms not given, Zion City, truly, is no paradice for the great army of the unamployed.

But the rule against idling is the easiest that the authorities have to contend with, When the factories, textile mills and lace works of the city are in fell blast there are thousands of workers in the city who are not members of the Zion church or believers in the Zion faith, and many of these take as a personal affront the laws which refuse to allow them to smoke, to eat pork or oyster , to play baseball or football for recreation, to buy medicine or have doctors when they are iil, to dress according to the prevailing styles and not according to city ordinances, and to worship

These, the "independents" of Zion City claim, are personal liberties which cannot be take away from them, and many are the fights and riets, the arrests and convictions which have resulted from the efforts of the authorities to enforce the Zion City standards.

The first rule to cause any serious disturbonces was the rule prohibiting smoking. The verkers in the factories objected to the sign boards with which the town was placarded prohibiting the use of tobacco and branding all smokers as "stinkpots." They banded to gether and openly walked the streets of the city puffing on cigars and cigarettes. The poher attempted to stop them, but only prooked fights. The signboards were torn down, but others took their places.

Zion's Momentous War Against the Weed

The trouble lasted for a long time, but ventually the police authorities triumphed. They arrested some of the violators and fined them. The defendants appealed and lost, the court holding that the city could prohibit moking in crowds. That broke up the practice, except for a few isolated cases-stubborn persons, who wanted to know what constituted a crowd, but the police magistrates and the judges of Zion City soon settled that little

To-day it is legal for a nerson to smoke in Zion City as long as he isn't in a crowd. The moker is walking along the street unaccompanied. The policeman spies him smoking and walks up and arrests him, and he is guilty of iolating the city ordinance which prohibits moking in crowds-the crowd in this instance being made up of the smoker and the policeman. There are very few arrests any more for violating the ordinance against smoking.

Following the crusade against tobs to came Voliva's onslaught against the wearing by women of Georgette crope or other transparent waists, low-necked, short-sleeved dresses or abbreviated skirts. The results here were just as pleasing to the Zionites as the tobacco crusade, but a trifle more expensive to the city Young women wearing the prevailing styles didn't relish the ide of disagreeable police cells and brought suits for damages, and many of them collected, but the wearing of what the Zionites termed "indecent and vulgar" clothing was discouraged.

Voliva's campaign against opposing religions, however, was much more picturesque that either of the others. This took the form of a signboard war. The independents opened up a church and built themselves a signboard denouncing Voliva in particular and all Zionites in general. Voliva retaliated. The signs were Aurned or chopped down by opposing warriors and others took their places, and then, across the street from the rival institution Voliva creeted the following musterpiece;

This is not indifferent. That wretched looking old dilapidated thing across the streetlook at it-was placed there by a little bunch of idiots and lunatles. They have pimple where they ought to have heads. They vainly imagine that they can destroy Zion! God and all of the Zion people are laughing at them! Some of their same bunch broke open the vault in the brick building across the street, mutilated the election tally sheets, altempted to steal the election, and were kicked out into the street by a mandamus of the Supreme Court of the State of Illinois. Most of their statements are absolute lies! Their invitation is a sufficient warning to all persons, except the loyal Zion people, to keep away from this city as a place of business and residence! This city is the private home of leyal Zion people, and outsiders who had any sense would not live in a "barbarous" town-a town "years behind the times," "a town ruled by Voliva"-a town where a redhot war is raging and will continue to rage day and night until Zion people win a final and complete victory. In conclusion, pay no attention to this bunch of traiters. They are exactl like their old board-badly cracked. W. G. VOLIVA.

This campaign died out, things in Zion City evieted down a little, and then it all broke out in a new place. Voliva discovered that some of the restaurants were selling the "flesh of swine" and an independent opened up a drug store in the city. But both went the way of the short dresses and tobacco.

Voliva Versus Drugs, A Battle Won

The drug store owner put a big sign on the side of his store calling attention to the fact that he was running a drug store and that his drug store had made Zion City famous. The would-be dictator of the city, the sign said, pent \$25,000 to put him out of business, but the store was still operating and carrying a full line of patent medicines, cigars and tohacco. The sign called attention to the fact that you can smoke in Zion City and advised patrons to pay no attention to those who try to stop you-"they are only bluffing."

Under the terms of the leases in Zion City no one owns any property but the overseer, who in this case happened to be Voliva. By the payment of money land can be leased for 1.100 years. These leases make it possible for the overseer to enforce his laws. But by some means the drug store owner had managed to get a clear title to the land upon which his

For days the battle over the drug store waged, but at last it terminated in favor of Mr. Voliva. He bought the drug store, and the drugs, medicine and cigars were moved

out. There is no drug store in Zion City now. To-day Zion City is a model city-for Zionites. If you oley the Ten Commandments and a few others now in force you are welcome. If not you can get out; you are not wanted. Perhaps some day the factories and the mills and the lace works of the little city will draw enough "independents" and "non-believers" there to keep a whip hand over the Zionites at the city elections, and then things may change. At the present writing, however, that day is, not yet in sight, and Zion City, half way between Chicago and Milwaukee, is a model city

-for Zionites.

The Tale of the Good Caliph Hy-lan and his Pilgrimage to the Beach of Palms

By FREDERIC F. VAN DE WATER

ALL are the trees of Paradise, even the palm trees under which those who have followed in the ways of the Profit may find surcease from their labors.

Broad are the beaches of that happy land, and upon them, fulled by the lapping of the waves, the faithful of Islam may rest and disport themselves. For what account are bus lines and port developments and the welfare of the people and the machinations of the interests to those who by probity and wisdom have obtained hotel reservations in that happy land of palms and beaches?

Wherefore, O ye who bow the knee to Allah, draw near and give ear to the thousand and thirty-sixth tale told by Sharazad to her lord Shahryar, king of kings; even the tale of the good Caliph Hy-lan and the Beach

For it came to pass in the fifth year of the Profit that restlessness overcame the good Caliph Hy-lan of the Ruddy Countenance. And the hours that he spent in his chamber of state at his palace, administering the high

justice, the middle and the low, stretched into dreary length. And when the eventide had come and he had returned to his own place, he found no respite or comfort in the combes and spinneys and booky dells of Bushwick.

Then at length lifted he up his voice and spake to the admiral of his ferryboats, even the Pasha Wha-len, saving:

"Behold my dreams are filled with the sights and sounds of a happier land and it has seemed to me that I walked once more by the sounding sea, hand-in-hand with the blessed Willi ibn Hearst, the Sheik ul Islam. And it appeared in my dream that we held high converse on matters above the understanding of most men, while at our feet the toads and the jellyfishes walked hand-in-hand also. It is therefore my will that I see this place of my vision. Make thou therefore the proper arrangements that I may go, and soon.

Then bowed the Pasha Wha-len saying: "O Royal Poinciana, it shall be as thou commandest. One plea have I to make: that thon permittest me to accompany thee. For behold in this cold and dull clime the partorial elegance of thy servant bath too long gone unphotographed. Let us then seek relaxation and the 'movic' men on the Beach of Palms."

And he hastened away to do the Caliph's bidding. But even as he went he collided with a messenger who, entering the presence of Hy-lan, beat his head upon the carpet and cried aloud, saying:

"O torch of Islam, I bring thee sad tid-

And the Caliph grew pale at his words and spake, in a resigned voice:

"I knew it would happen. Say on! Is it a railroad strike or have all the hotels on the Beach of Palms burned down?"

But the messenger gave answer: "Neither, O friend of the poor, but I have been sent to inform thee that the conspirators who have plotted to improve the port of this thy city

have completed their machinations, and are even new intending to present their plan at the court of thy enemy the Sultan Nathan the Curious. And Haroun Al Smith, the foe of the Sheil: ul Islam, leadeth them." Then said the Caliph Hy-lan:

"I am for the people and Willi ibn Hearst, and against the interests and Haroun Al Smith. Wherefore I condemn this plan. For, in the first place, they have consulted me not

in its making, and in the second, I have read it and find it incomprehensible even to the brightest mind of my realm. Wherefore I shall condemn it openly and at length." And the messenger ventured: "Fountain of

all wisdom, wilt thou journey to the Wells of Al Bany and there speak against it? Whereat the Caliph gave himself over to

"Will the Pasha Untermyer or El Brown Effendi be there to oppose and confuse me?" Then when the messenger had reassured his lord, spake Hy-lan further saying;

(Continued on page six)

deep thought, and said at length;

